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purport: "The present volume is a plea for a reconsideration of the religious question, and an inquiry as to the possibility of reconstructing religion by shifting its basis from inscrutable dogmas to the unquestionable facts of man's moral nature;" "Religion is morality recognized as a divine command; morality is the foundation; religion only adds the new and commanding point of view" (Kant). Among the topics dealt with are religion, science, and theism, as related to ethics; the conscience, compensation, prayer ("the prayer of petition ought instantly to cease as infantine, irrational, and irreverent"), war ("the last and crowning infamy of wholesale and systematized manslaughter"), marriage ("nature's great sacrament"), death, and the writings of Kant, Comte, Emerson, Tennyson, William Watson, and Mrs. Humphry Ward. Of these, Kant is described as "the only true commentator on Jesus and his religion," and as "the morning star of the new Reformation," Comte as "an apostle of true religion," and Emerson as "the last of the ethical prophets." Theology has set before us as God "the magnified copy of a fiend," has brought the world under the sway of "foul superstition," with "results deplorably, indescribably wicked;" the "church of Emerson" will change all that.

With much in this work we find ourselves in sympathy—with its strenuous ethical tone; with its insistence, often eloquent, on the moral law as underived, authoritative, and eternal; with its idealistic interpretation of the world. Nevertheless, we cannot regard it as of great significance. The author is not always self-consistent, nor fully aware of the necessary implications of his thesis. The impression is of one dealing with themes too large either for his powers or else for the limits set by a popular address.

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NEW TESTAMENT CHURCHMANSHIP, and the Principles upon which it was Founded. By HENRY YATES SATTERLEE, Bishop of Washington. London, New York, and Bombay: Longmans, Green & Co., 1899. Pp. xxx + 280. \$1.50.

Books written as this book has been are greatly to be desired. The New Testament is the record of the purest and deepest religious feeling. It cannot be fully interpreted by the men of the chair by themselves, for in them, too often, the keen analytic processes of modern

criticism weaken the capacity for deep and fervid religious feeling. Like to like, is a fundamental rule in interpretation. The men of the chair need to be corrected and supplemented by men who do most of their thinking in the pulpit, or under the pressure of the problems and questions that go with the motives of masses of men acting together in religion. Bishop Satterlee's book is just such a book as was to be expected from him. It is thoroughly conservative. Its methods of argument are emotional and traditional in places where a sober critical judgment is called for. It disposes of certain great difficulties in short and easy order. But the book is deeply devout. It never calls names. And its vigor and simplicity are fine and refreshing.

The preface gives the purpose of the book. It is "a humble attempt to differentiate between church principles as set forth in the New Testament itself and church principles as they appeared at the time of the Reformation, in the mediæval setting and interpretation of the Church of Rome" (p. xii). The author's thesis is a restatement of the Anglican theory of the *via media*. The Church of Rome is "objective" to excess, emphasizing the institutional side of the church to the injury of faith and personality. Protestantism is excessively "subjective," emphasizing the personal element to the injury of the collective and institutional aspect of our religion. The Anglican communion mediates between Romanism and Protestantism. It brings forward the objective factor in the process of salvation, the real presence of the Head of the church in the sacraments, and the divine elements in church government. At the same time it is more "subjective" than the Roman church, giving full rights to individual faith, and making the priesthood, not vicarious, but representative. This is the theory.

The terms "subjective" and "objective" are slippery terms to use. And Bishop Satterlee, like the rest of us, sometimes covers gaps in thought by using them. The deepest fault in the book is that it makes no attempt seriously to think through the relation between the church and the Bible.

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